

Does ‘*Rational Subject*’ Definition Matter?
How Do *Tensions* and Some *Solutions* Come about?
Toward a Definition of the ‘*Rational Subject*’

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DEDICATION TO

DR. RICHARD L. AMOROSO (USA) – the founder and the director of the *Noetic Advanced Studies Institute*, a research entity related to the trans and interdisciplinary enlargements of the profound knowledge on our physical and spiritual realms and systems – on the creative interfaces, original outstanding (e-)publications, supporting the generous dialogue and larger cooperation, eminent carrier of the research on ‘Holographic Anthropic Multiverse’, ‘Structural-Phenomenology of the Soul’, ‘Quantifying the Substance of Thought’, ...

– and –

DR. JÓSEF BOHDAN LEWOC (POLAND) – prominent researcher and promoter in designing, implementing and operating some line of the computer systems and networks in Poland, skillful practitioner within an embargo/constrained West-East Cold War period, the founder of the ‘Design, Research & Translation Agency’ in Wrocław, eminent carrier of the ‘Supplementary Ways of Improving International Stability / Technology, Culture and International Stability’ – TC 9.5./IFAC ideals and actions on critical non-sustainable ‘human-machines’ various fields and scales entities

There is an up-today remembrance that the maxim ‘**Know Thyself**’ was a stone-inscription at the entrance to Apollo’s temple at Delphi in Ancient Greece.

[The other two maxims were: ‘**Nothing to excess**’ and ‘**Certainty brings insanity**’.]

Socrates (469? – 399 B.C.E.) was acted this maxim within his moral-philosophical teaching to the Athenian youngers, transgressed to us through his motto: “**You have to know yourself before you can say something about yourself or about what you can know**”. These maxim and motto were the ‘inquiring seeds’ for Socrates’ question: “**What is wisdom?**” rhetorically addressed to that time Athenian society – and forever standing in front of us, the Humankind...

Plato and *Aristotle* had continuing in different fundamental ways Socrates’ perspective on the profound human being, and the surrounding Earth and Cosmos...

From all these humankind's Ancient 'patterns'-thesaurus, towards the brilliant contributions to the maxim '**Know Thyself**' by *Francis Bacon, Rene Descartes, George Berkeley*, then, there is the surprising, but challenging, 20th century assertion from *Jacques Lacan*: "**I think where I am not, therefore I am where I do not think. I am not whenever I am the plaything of my thought; I think of what I am where I do not think to think.**"

'**Know Thyself**' is a continuous cognitive (re-)frame for *science, culture, religion, philosophy...*

The *war/peace/war appearances* of our tragic realities of the 20th and just 21st centuries, and the *COVID 19 pandemic appearance* of our dramatic realities of the recent last years are 'aboutness' issues implying all of us... revealing some of the *rational beings' characteristics*, and challenging a *holistic approach to ourselves* – the humans within our *conflictual and competitive communities*; communities that have exponentially advanced **technological progress** within our human-machines complex aggregations, but a stationary or even **declining moral status**.

All these exists after 10 millennia of human societies based on knowledge, but a human so diverse, so surprising emerged, a largely unknown human (beyond dramatic sickness and brilliant genius). A human with an *overly blurred mosaic of characteristics* that related to and emulates a common-sense societal demand/desire: to achieve a contemporary general *prototype*... Let stand about a prototype of a *rationality* carried by a *normal living being* – 'normal': i.e. 'not sick – not a genius'.

Standing about a prototype of *rationality* then it could select from some different ways of (re)search: *analytical, experimental, holistic, experiential, ...*

Generally, the analytical way of (re)search is more frequently – a Rational Subject introspecting its own complexity, with the entrust on the convergent finding solutions to the (hypothetical) reality.

Let propose, here and now, just an analytical way of (re)search. It is **a way of framing** the {(hypothetical) *reality* – the long-term sedimented *ideals* – the thesaurus of outstanding *models*}. Within the existence of this set of records of {*reality – ideals – models*}, then let frame this set according to:

- (re)search on the **Objectiveness** framework on the '**Rational Subject**';
- (re)search on the **Subjectiveness** framework on the '**Rational Subject**';
- (re)search on the **Objectiveness–Subjectiveness** framework on the '**Rational Subject**'.

All these three types of (re)search framing on the **profoundness** of the '**Rational Subject**' have the problem of their own **boundaries**: *open, closed or otherwise...* It is a problem of a (re)search system enlarged by a continuous flow of *new data, acquired knowledge, and revealed information*. If this problem [of their boundaries] stands in relation to **interdisciplinary approaches**, then these boundaries critical topics take positively up dynamic solutions of scientific progress and societal praxis involved. Otherwise, the pressures of the *mono-disciplinary approaches* draw up, sooner or later, rigid solutions, usually with limitations, resilient to 'change', and closed in front of the operative cases of societal new difficulties.

All these are sources of tensions.

It is possible that positive roles to be carried by **trans-disciplinary approaches**, and **co-disciplinary approaches**.

Meantime, the analytical way of (re)search [that is a more frequent way] could implicitly ‘avoid’ some topics. Let here enumerate three of the evident worldwide *relative absence* or *mispresented topics*:

- **Objectiveness** framework focused on Humans’ FRAGILITY [with attention on a *positive impact of fragility on human development*];
- **Subjectiveness** framework focused on Humans’ HAPPINESS [a few countries decided to have entities equivalent to a Minister of Happiness – e.g. Bhutan Kingdom (*Gross National Happiness Commission*)];
- **Objectiveness–Subjectiveness** framework focused on Humans’ GENEROSITY – CREATIVITY – SOLIDARITY (each of these Rational Subject’s three characteristics is an *objective* one; but the *triadic aggregation* and the *societal processing* of this triad for an expected progress and increased quality of solving problems are relating a *subjective characteristic*; so, the entire acted triad bears an *objective-subjective characteristic*).

This introductory-part [of this study] is framing the title-inquiry ‘**Does ‘Rational Subject’ Definition Matter?**’.

All the lexicographic above-expressed affirmations or/and their embedded significance could be entitled as **TENSIONS** – in need of **SOCIETAL SOLUTIONS**.

To DEFINE an entity entitled Rational Subject (**RS**) has, at least, **two types of tensions**. The **type of tensions to acquire RS’ actions and problems**, and respectively the **type of resolution tensions** as much as these are raised in the ‘context’.

Kurt Gödel had demonstrated that a formal-system is **consistent** ‘or’ **complete**. Let prologue this statement on a ‘formal-system’ to a ‘context’ – as just the content of this study could be a ‘context’. Acknowledging this statement, then let **metaphorical** comprehend about these two types of tensions.

So, the first type could trace a (*metaphorical*) **quasi-notarial approach** on defining a quasi-known part of a RS (with **actions and problems**). And the second type could respectively trace a (*metaphorical*) **quasi-medication/remedy approach** on defining a quasi-unknown part of a RS [with a ‘first glance’ *positive appearance of resolution*, but ‘*overwhelmed by a quasi-unknown*’ *negative appearance*].

Both approaches could particularly stand on contributing to a ‘dynamic of aggregation/separation’ of ‘goodness and badness appearances’ related to ourselves, and then to cure and respectively to stimulate the realities overwhelmed by these appearances. There is the implicit consequence to ideally elicit and societally acknowledge a smarter-and-smarter management and behavior towards ‘goodness’ – ‘survival’ – ‘progress’ as well... for all sorts of the RS, for our individual, collective and societal aggregations/separations.

Let us elicit some comprehension-sequences (understanding/explanation) and related solutions to DEFINE an entity entitled **RS**.

Let us follow only a few linguistic and logical defining sequences. These sequences, here and now, would be expressed in a *larger natural and societal bounded area* than in a *strictly logical definition*. *These attributes ('larger' and respective 'strictly') are sources of tension, also.*

A *coherent and cohesive set* of **Human Characteristics** could stand towards a RS' definition.

In connection with obtaining a definition of **RS**, aiming to *coherence and cohesivity*, under the 'cognitive tension' of *consistency* 'or' *completeness* (versus **Kurt Gödel**), let us propose a context (as a related benefit):

i.e. a **(meta-)system** of **Our (e-)World**:

LEARN TO LIVE AND TO PROGRESS 'TOGETHER':
A 'Science/Technology // Culture/Arts // Religion // Philosophy /// Society'
NETWORK OF NETWORKS
inquiring Nature ⇔ Spirituality Interface(s).
Does Collective versus Social (Societal) Intelligence Matter
within Our (e-)World?

Thus, mostly related to the context nominated above, "**defining an entity entitled Rational Subject**" is beneficial to the comprehension and intelligent use of this **(meta-)system** of **Our (e-)World**. Let us also assume a deep comprehension of the *heritage, challenge and perspective* related to the above *aggregated topics* within this **(meta-)system** – *the aggregation of these topics, and the respective inquiry, are sources of tension, also.*

This upward-introductory-part is framing the title-inquiry '**How Do Tensions and Some Solutions Come about?**'.

PART A

An Axiomatic frame toward a definition of the 'Rational Subject'

Let also be and follow a triadic support that would be expressed for the expected defining sequences **by** the following three **Generic Expressions (GE)**: **GE1, GE2, GE3**.

It would be considered that these **GE1, GE2, GE3** are contained in some higher-level spaces [in AND beyond our 'directly observable' linguistic and logical spaces] – as necessary inventive constructs needed in our corpus of ('step-by-step') 'cognition – creative thinking – smart praxis'.

Let us entitle these higher-level spaces: **meta-linguistic** and **meta-logical spaces**. This '**meta-**' means that these higher-level spaces conceptually exist beyond 'our' actual natural linguistic and natural logical spaces [natural spaces of our observable life and evolution].

This distinction (**space / meta-space**) is necessary giving that the next definitional iterations ('step-by-step') would indicate [be concerned with generating] mostly or only the **meta-linguistic and meta-logical characteristic for RS** – revealing the deep cognitive process and research-unusual-character towards a definition of **RS**.

So, these triadic **meta-linguistic** and **meta-logical spaces** are generically expressed as:

* An **open inner space** of the **RS**' characteristics (GE1)

** An **intro-open inner space** of the **RS**' characteristics (GE2)

*** A closed [but 'sometime' open] inner space of the **RS**' characteristics (GE3).

There would be an initial representation about the '**objective state**' of the '**primal natural environment**'. '**Nature**' would axiomatically surround us. So, we are 'inside' a '**historical complex of human co-evolution / co-generation**'. Let us consider as **RS** any of the <evolving humans>.

Then let us state a **multifaceted Axiom (Ax)**:

Our Natural World exists 'between' **Macrocosm** and **Microcosm** (Ax1.1).

Our Natural World is not homogeneous / is heterogeneous by {**RSs**} (Ax1.2).

Our Natural World contains **MATTER** (not homogeneous) as the triad
(**SUBSTANCE; ENERGY; INFORMATION**) (Ax1.3).

Our Natural World contains *entities*, as *parts* of this **Natural World** (Ax1.4).

The **entities** inside **Our Natural World** can be **RSs** or other **objects**
different from the **RSs** (Ax1.5).

Our Natural World contains **RSs** and **objects** with all possible
'space; time; cause' presence (Ax1.6).

Our Natural World without a containment of **RSs** is an emulator of a **standard of objectivity** – towards an '**objective state**' (Ax1.7).

Then let us state another **Axiom (Ax)** with **three facets**:

Our Natural World contains heterogeneous **RSs** (Ax2.1).

The heterogeneous **RSs** stand for justifying the **existence** of a
'subjective state' of the '**dual Human-Nature environment**'. (Ax2.2).

Our Natural World (evidently also containing **RSs**) has a
subjective / objective balance (Ax2.3).

PART B

A benefit of the Axiomatic frame: Eliciting 32 characteristics of the '*Rational Subject*' – a *primal stage* toward a definition of the '*Rational Subject*'

As a possible result of the Axiomatic frame, it would be pointed, here and now, the following characteristics:

- *1 RS' **objective** characteristics – into an inner space (GE1)
- *2 RS' **subjective-objective** characteristics – into an
intro-open inner space (GE2)
- *3 RS' **subjective** characteristics – into a closed
[but 'sometime' open] inner space (GE3).

Into the context of the previous axiomatic specifications, let express the following RS's characteristics [on a primal/dual referee]:

***1 RS' objective characteristics – into an inner space (GE1)**

- [RS1] RS and the inner space { 'to BE' X 'to HAVE' } [*existence X possession*]
- [RS2] Reflection of the (natural) Information [of Our Natural World]
- [RS3] Reflection of the societal generated Explicit Knowledge
- [RS4] Representation of the RS2 and RS3
- [RS5] Memorization, and Representation of Representation
- [RS6] Representation of Representation, and advent to 'Conscience'
– i.e. (at least) awareness on { '**Intentionality**' // '**Truthfulness**' }
- [RS7] Reflection of the RS5 and RS6
- [RS8] Reflection of Reflection
- [RS9] Reflection of Reflection, and [maybe] advent to 'Consciousness'
– i.e. (at least) awareness and insight on { '**Intentionality**' // '**Truthfulness**' }
- [RS10] Natural Life cycle 'of' (time; space; cause) triad
- [RS11] Natural Language; usage and qualitative statements
- [RS12] Natural Numbers; usage and quantitative statements
- [RS13] Societal group generation; qualitative and quantitative statements
- [RS14] Nature–Societal groups interactions // *co-evolution / co-generation*
of RS' [objective] *first stage of (Ir)Rational Choice*
– i.e. (at least) awareness, insight and action on { '**Intentionality**' // '**Truthfulness**' }

***2 RS' subjective-objective characteristics – into an intro-open inner space (GE2)**

- [RS15] RS and the intro-open inner space { 'to BE' X 'to HAVE' X 'to DO' }
[*existence X possession X human act*]
- [RS16] Teaching/Learning alongside/within/by RS14
- [RS17] Individual and Collective doubt
– i.e. qualitative statements on { '**Intentionality**' // '**Truthfulness**' }
- [RS18] Generation and usage of Evaluation criteria alongside/within RS15

- [RS19] Criterion of criteria for RS18 alongside/within/by RS15
 - i.e. qualitative and quantitative statements on { ‘**Intentionality**’ // ‘**Truthfulness**’ }
- [RS20] Discoveries and Inventions alongside/within/by RS15 /
 - (Re)construction of the Complexity/Simplicity of the Observable World // *co-evolution / co-generation* of RS’ [subjective-objective]
 - second stage of (Ir)Rational Choice*
 - i.e. (at least) awareness, insight and (re-)action on { ‘**Intentionality**’ // ‘**Truthfulness**’ }
- [RS21] Recourse to any RS’ objective characteristic GE1

***3 RS’ subjective characteristics – into a close [and ‘sometime’ open] inner space (GE3)**

- [RS22] Natural Logic (as an Ancient Discovery), usage and qualitative statements
- [RS23] Generation of other Logics (Discoveries and Inventions),
 - their usage and qualitative-quantitative related statements
- [RS24] Human action and current search and evaluation for *Truth*
 - [‘What is Truth?'] versus RS22, RS23 / or *otherwise*
- [RS25] Human action and current search and evaluation for *Goodness, Beauty, Value, Praxis, ...* versus *Truth* / or *otherwise*
- [RS26] Human action, current generation and usage of an intro-open inner sub-space of an intro-open inner space GE2 { ‘*to BE*’ X ‘*to HAVE*’ X ‘*to DO*’ }
 - i.e. { *WILL* x *CAN* x *MUST* }
- [RS27] Problem solving and the entire set of consequence to GE3
- [RS28] Reflection and Representation of the individual and societal Implicit (Tacit) Knowledge
- [RS29] (Re)construction of the Complexity/Simplicity of the Observable and Non-Observable World // *co-evolution / co-generation* of RS’
 - [subjective-objective] *third stage of (Ir)Rational Choice*
 - i.e. (at least) awareness, insight and (re-)action on
 - { ‘**Intentionality**’ versus ‘**Responsibility**’ // ‘**Truthfulness**’ versus ‘**Responsiveness**’ }
- [RS30] Human action, current generation and usage of an intro-open inner sub-space of an intro-open inner space GE2 { ‘*to BE*’ X ‘*to HAVE*’ X ‘*to DO*’ } U { *WILL* x *CAN* x *MUST* }
 - i.e. revision on { ‘**Intentionality**’ versus ‘**Responsibility**’ // ‘**Truthfulness**’ versus ‘**Responsiveness**’ }
- [RS31] Recourse to any RS’ subjective-objective characteristic GE2
- [RS32] Recourse to any RS’ objective characteristic GE1

NOTE 1: The expected **inheritance** from this **PART B** tries to **BE** a *slice of post-Immanuel Kant (1724-1804) a priori (e-)spatial-temporality-causality... / Pure Reason – Practical Reason - Judgement*

expecting another *slice of post-Adam Smith* [on the *Nature and Causes of ‘The Wealth of Nations’* /AND/ ‘*Moral Sentiments*’]

All of these within a Colliniarity_Multilayers of the { ‘Intentionality’ versus ‘Responsibility’ // ‘Truthfulness’ versus ‘Responsiveness’ } – to the definitory 32 characteristics of the ‘Rational Subject’.

Kant, I. “Towards the Eternal Peace” - ‘Zum ewigen Frieden’ [an essay emulated, also, by the advent on the ‘Peace from Basel (Bâle)’ – peace treaty signed between the Prussian Kingdom and France (new) Republic (1795)]

Kant, I. (1781). *Critique of Pure Reason (Kritik der reinen Vernunft)*. University of Königsberg, Medieval Prusia

Kant, I. (1788). *Critique of Practical Reason (Kritik der praktischen Vernunft)*. University of Königsberg, Medieval Prusia

Kant, I. (1790). *Critique of Judgment (Kritik der Urteilkraft)*. University of Königsberg, Medieval Prusia

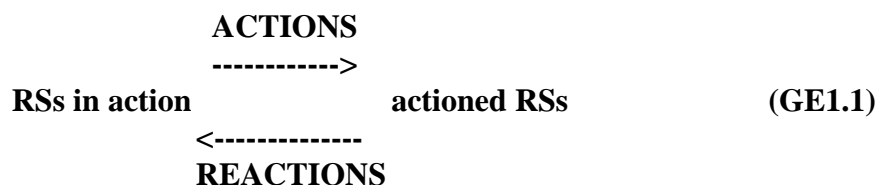
PART C

Another benefit of the Axiomatic frame: Eliciting characteristics on {(RE)ACTIONS; teams and Systems; Problems} – a *dual stage* toward a definition of the ‘Rational Subject’

Let complete and selectively repeat some of the RS’s characteristics [as a **dual** referee --- *1.1; *2.1; *3.1 as the next subparagraphs are --- it is a *dual* referee comparing to the *primal* one: represented and contained by the above paragraphs *1; *2; *3]:

*1.1 RS’ objective characteristics – into an inner space (GE1)

- [RS13] Societal group generation
- [RS14] Nature–Societal group interactions / *co-evolution* / *co-generation* of RS’
[objective] *first stage of (Ir)Rational Choice*



The dynamics of the GE1.1 relation is responsible on the *magnitude* of the **inner space** GE1 / so, the set {RSs} could (re)configure itself (e.g. the deepest senses of the tragic wars; ideal ‘eternal peace’; ... beyond ‘space-time-cause’).

*2.1 RS’ subjective-objective characteristics – into an intro-open inner space (GE2)

- [RS20] Discoveries and Inventions alongside, within, by RS15 /
(Re)construction of the Complexity/Simplicity of the Observable World /

/ *co-evolution / co-generation* of RS' [subjective-objective]
second stage of (Ir)Rational Choice

- [RS21] Recourse to any RS' objective characteristic GE1

Entities' dynamic circular and step-by-step flow (GE2.1):

Constrains	Criteria	Objectives
Resources1	<====> Societal Groups (teams)	<====> Systems <====> Resources2

The dynamics of the GE2.1 relation is responsible on the magnitude and the respective scale of praxis through the **intro-open inner space** GE2 / so, the set {RSs} could (re)configure itself (e.g. tragic wars; ideal 'eternal peace'; ... on a very-large-scale of the 'space-time-cause').

***3.1 RS' subjective characteristics – into a close [but 'sometime' open] inner space (GE3)**

- [RS28] Reflection and Representation of the individual and societal Implicit (Tacit) Knowledge
- [RS29] (Re)construction of the Complexity/Simplicity of the Observable and Non-Observable World // *co-evolution / co-generation* of RS' [subjective-objective] *third stage of (Ir)Rational Choice*
- [RS31] Recourse to any RS' subjective-objective characteristic GE2
- [RS32] Recourse to any RS' objective characteristic GE1

Criteria
<i>Problem</i> :: Resources -----> Objectives (GE3.1)

If a *Problem* is solved, then it is appearing an open sub-area within RS' general close inner space.

The dynamics of the GE3.1 relation is responsible on the magnitude and usefulness of the **close [but 'sometime' open] inner space** GE3 / so, the set {RSs} could (re)configure itself (e.g. tragic wars; ideal 'eternal peace'; ... on a very-narrow-scale of the 'space-time-cause').

The above *dual* referee subparagraphs *1.1; *2.1; *3.1 --- comparing to the *primal* paragraphs *1; *2; *3 --- are mostly centered on the *co-evolution / co-generation* of RS' *respective stage of (Ir)Rational Choice*.

Let end this subparagraph “***3.1 RS' subjective characteristics – into a close [but 'sometime' open] inner space (GE3)**” with some ‘maybe’-lines, referring [“::”] to the *Humankind's highest levels* [(re-)considered as a great triad of ...] *Problems*:

[Maybe] SPIRITUALITY :: ‘sometime’ open+++ area within RS' general close inner space.

[Maybe] CONSCIENCE :: ‘sometime’ open+ area within RS’ general close inner space.

[Maybe] CONSCIOUSNESS :: ‘sometime’ open+++ area within RS’ general close inner space.

[Maybe an extending/compression on ‘RS9 characteristic’: ‘Reflection of Reflection, and Consciousness’ would advance the comprehension on an] *{Inquiring Set of Problems on ‘badness and goodness’ – in search of ‘Our Cosmic Consciousness’ / does ‘Cosmic Evil’ exist?}* U *{The problem of ‘badness and goodness’ – in search of a ‘Universal Consciousness’ / does ‘Universal Evil’ exist?}*

NOTE 2: The expected **inheritance** from this **PART C** tries to HAVE a *slice of post-Adam Smith (1723-1790) ‘Nature and Causes of the Wealth of Nations’ / AND / ‘Theory of Moral Sentiments’...*

‘within’ the co-eminence of a slice of post-Immanuel Kant a priori s-t-cause... / Pure Reason – Practical Reason – Judgement.

*All of these within a Colliniarity_Multilayers of the {(RE)ACTIONS; teams and Systems; Problems} – to the **definitory characteristics** of the ‘*Rational Subject*’.*

Smith, A. (1776). *An Inquiry into the Nature and Causes of the Wealth of Nations*. University of Glasgow, Scotland, Medieval Great Britain.

Smith, A. (1759). *The Theory of Moral Sentiments*. University of Glasgow, Scotland, Medieval Great Britain.

PART D

Another benefit of the Axiomatic frame: Eliciting some desired ‘verbs’-characteristics and their paradigm of aggregation

***4 *Rational Subject’s* six desired characteristics [represented by a focusing on ‘verbs’] and their paradigm of aggregation**

A: CAN

B: WILL

C: MUST

D: CAN_WILL_MUST

E: to BE

F/G: to HAVE

A / CAN: *Human Resilience* at a worldwide [ww] collapse

B / WILL: *Our (e-)World harmony* within arborescence/network of the ww concepts/constructs

C / MUST: *Monotonic interfaces* between the arborescence and network structures

D / CAN_WILL_MUST: *Gödel type* ww meta-stance

E / to BE: *Impossibility* of ww aggregated Individual ‘Nothingness’
Possibility of World Wide Web-aggregated Individual ‘Completeness’

F / to HAVE: *Colliniarity_Multilayers* of the ‘**Intentionality (Aboutness)**’ AND ‘**Responsibility**’ versus the natural constructs / concepts and the World Wide Web-constructs / concepts

and

G / to HAVE: *Colliniarity_Multilayers* of the ‘**Truthfulness**’ AND ‘**Responsiveness**’ versus the natural constructs / concepts and the World Wide Web-constructs / concepts

Let use the following marks-numbers 1-:4:

1 Truthfulness

2 Intentionality (Aboutness)

3 Responsiveness

4 Responsibility

A **paradigm of aggregation** of the above ‘*Rational Subject’s*’ six desired **characteristics** could be **foreseen / prospected / identified** by an **interdisciplinary inquiry** – it could stand ‘*recursively*’ / but only ‘*in PART*’ – it could beneficially stand in order to elicit a *revealed understanding mostly than a current explanation - addressed to the (non-)systemic risks and incertitude* of *our (e-)World*.

Let be a **larger insight** – may be a contemporary item within a so expected **inter/trans/co-disciplinary sensitive and intercultural open society** as the entire 21st century would and **must** prevail; is it related to *our (e-)World’s “CIRCULARITY”*.

This “**must**” could be possible received as a linguistic pattern – but humankind civilization-pattern, inward our contemporary challenge, within our ambivalent legacies and multi-orientated futures. Why not to **use 'Rational Subject - Spirituality-Biodiversity - Creative Partnership'** beyond space-time experience, and consequently its surprising consonance, to us, as a **piece of the humankind thesaurus?**; is it related to *our (e-)World’s “RHYTM”*?

Why not to use this possible experience within this dual-to-dual construct [**‘Spirituality-Biodiversity’ versus ‘Rational Subject’s Indifference-Engagement’**], its consonance to us – the 2022 humans, as an inquiring piece ‘just’ today – within the global and dramatic fight on the Coronavirus, and the efforts for prevailing peace and not the tragic wars; are all these related to *our (e-)World’s “LABYRINTH”*.

Into this „end space” – let be the following *TABULAR METAPHOR* [on *our (e-)World’s “CIRCULARITY”, “RHYTHM” and “LABYRINTH”*]. Here and now, there is the supposition that at least one of the below contexts of { **KNOWLEDGE** vs. *societal FRAME* } would be sensitive to the above-mentioned type of multiple approaches addressed to the *(non-)systemic risks and incertitude*:

Table: *KNOWLEDGE* versus *societal FRAME*

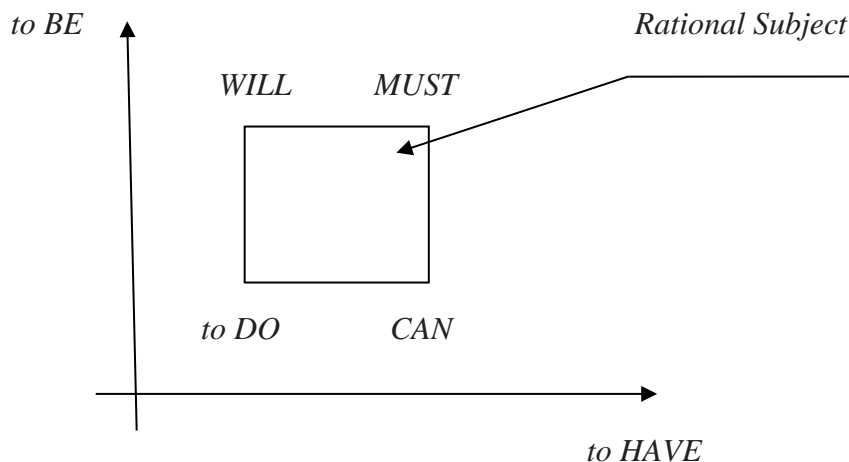
<i>KNOWLEDGE</i> versus <i>societal FRAME</i>	<i>Symbolic FRAME</i>	<i>Numeric FRAME</i>
<i>Structured KNOWLEDGE</i>	<i>case 1: Expert Systems</i>	<i>case 2: Probabilistic/Statistical and/or Fuzzy Systems</i>
<i>No_structured KNOWLEDGE</i>	<i>case 3: Subtle (Non-)Systems</i>	<i>case 4: Neural Systems (networks)</i>

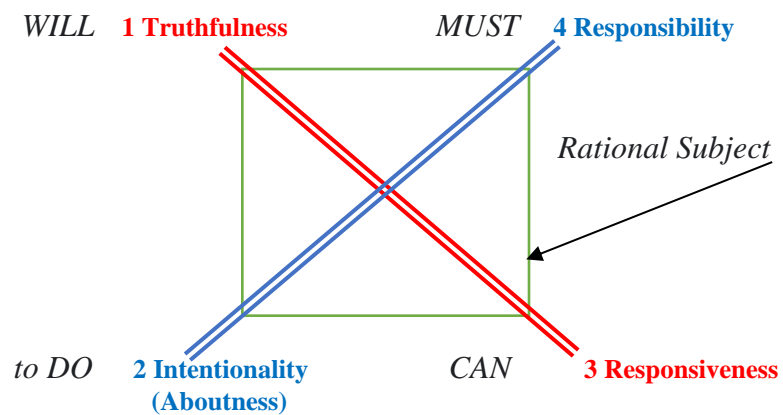
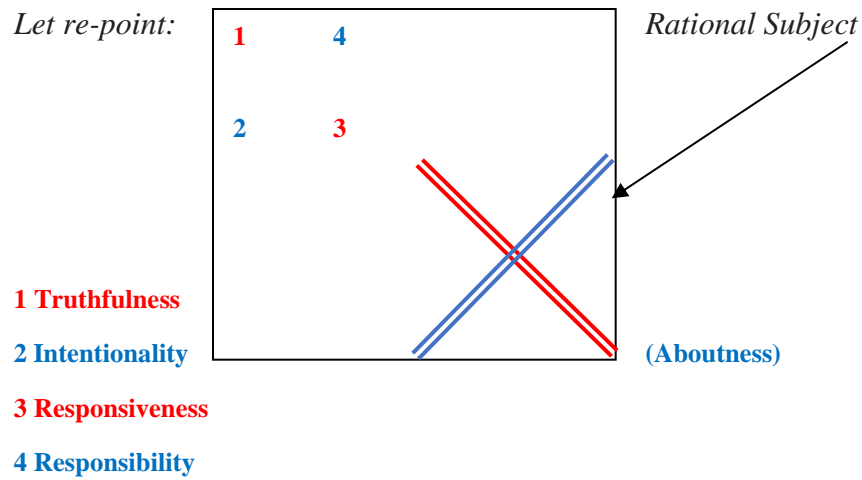
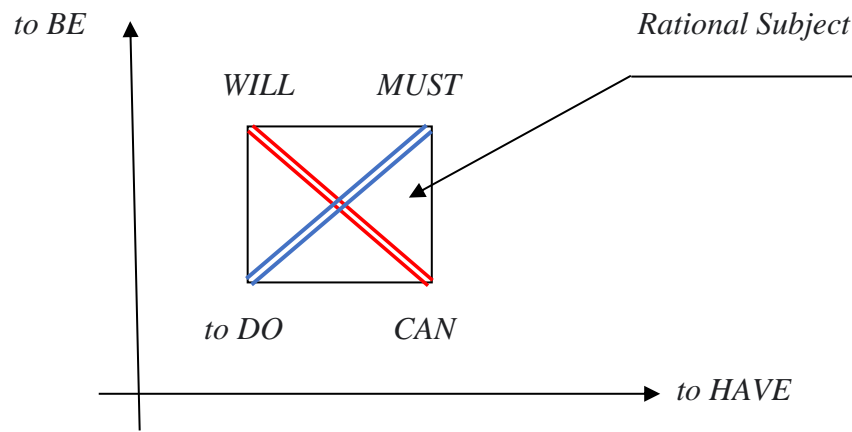
The Table ‘*KNOWLEDGE* versus *societal FRAME*’ is an expression of *a complex analytic form*.

Another one can be *a structural (algebraic) form* embedding the *(natural) linguistic patterns* associable to the construct ‘*Rational Subject*’ of this *study*.

So, here is sustained the assertion that comparative to a step-by-step *analytical approach*, then a *structural approach* – dealing with an ‘instant’ holistic appearance and consistent affirmation – could be considered as an algebraic form; here sustained by linguistic patterns.

Consequently, a ***Graphic-Scheme*** could be [here without other-words details – but using a “to BE X to HAVE” space; is sustaining a *four step* (re)presentation, as it follows]:





***5 Rational Subject's primal-dual progress of (self)defining and the complexifying of the paradigm of aggregation**

Here, there is the **intuition** that an *interactive couple* between the above briefly presented *structural (algebraic) form* and the *complex analytic form* could co-exist if and only if these both *forms* address the step-by-step topics of this *study* in a kind of a *primal-dual progress in order to DEFINE an entity entitled Rational Subject (RS)*.

Here, let point on the consolidated **intuition** expressed by:

* **RS' objective characteristics – into an inner space** (GE1)

** **RS' subjective-objective characteristics – into an
intro-open inner space** (GE2)

*** **RS' subjective characteristics – into a closed
[but 'sometime' open] inner space** (GE3)

as there were revealed **RS' objective characteristics 1 :- 14**, the **RS' subjective-objective characteristics 15 :- 21**, and the **RS' subjective characteristics 22 :- 32**.

So, let point on the above expressed consolidated **intuition** that:

WILL 1 Truthfulness
to DO 2 Intentionality (Aboutness)

could be a background for the *objectiveness* frame [e.g. as it was focused on Humans' FRAGILITY];

CAN 3 Responsiveness
MUST 4 Responsibility

could be a background for the *subjectiveness* frame [e.g. as it was focused on Humans' HAPPINESS];

and

WILL 1 Truthfulness
to DO 2 Intentionality (Aboutness)

CAN 3 Responsiveness
MUST 4 Responsibility

could be a background for the *objectiveness–subjectiveness* frame [e.g. as it was focused on Humans' GENEROSITY – CREATIVITY – SOLIDARITY].

PART D

A subtle ending of this version of the study: **OPEN PROBLEMS**

*[on **Rational Subject's** primal-dual progress of (self)defining – the defining of the **Rationality** flow – the **Rational Choice** and the **Irrational Choice**]*

OPEN PROBLEM D.1 – ‘Continuity’ – or ‘Discontinuity’

D.1.1 *Are their ‘Continuity’ – or ‘Discontinuity’, or otherwise, between the three types of the RS’ characteristics (objective; subjective-objective; subjective characteristics)?*

D.1.2 *Are their ‘Continuity’ – or ‘Discontinuity’, or otherwise, between the 32 characteristics of the RS?*

D.1.3 *Are there ‘gaps’ – related to the above question-lines [D.1.1 and D.1.2] of this Open Problem?*

D.1.4 *Are their ‘observable’ or/and ‘non-observable’ elements of the 32 characteristics of the RS?*

D.1.5 *Are there ‘theorized’ or/and ‘non-theorized’ elements of the 32 characteristics of the RS?*

D.1.6 *Are there embedded ‘qualities’ or/and ‘quantities’ in relations to the elements of the 32 characteristics of the RS?*

D.1.7 *Are there ‘measurable’ or/and ‘non-measurable/ but evaluable’ elements of the 32 characteristics of the RS?*

D.1.8 *Are their ‘finite’ or/and ‘infinite / but cognoscible’ elements of the 32 characteristics of the RS?*

D.1.9 *Are their equivalent questions (as there are the above questions) related to the three types of the RS’ characteristics (objective; subjective-objective; subjective characteristics)?*

D.1.10 *Is their evidence on the ‘sequential’ or ‘parallel’ genesis and RS’s proceeding on the elements of the 32 characteristics?*

*The **genesis**, here, referees both to the Humankind (co-creation / co-evolution - as a whole, a mostly genetic basement) and respectively to each of us, human being with a sequence of ages and a biological and spiritual co-evolution.*

*Then, the **RS’s proceeding** on the day-by-day actualized elements of the 32 characteristics is a state-of-art characterizing each of us [the respective ‘sequential’ and/or ‘parallel’ proceeding is each of us pattern – with ‘+’ and ‘-’, as well...]*

D.1.11 Is there a more suitable ‘order’ for the respective 1 :- 32 characteristics of the RS?

OPEN PROBLEM(S) D.2 – The Rationality, the Rational Subject, the <evolving humans>

D.2.1 Are these three constructs into a cognitive and praxis-knot? A single knot. Or these constructs stand ‘separately’.

D.2.2 Is the RS any of the <evolving humans>? [Today it is obvious that the racism has not a genetic argument – and *the ‘racial differences’ between us, the humans, are mostly cultural-dynamic-patterns; the embedded relation ‘civilization-cultures’ being a responsible pattern to a part of the humankind’s dramatic and tragic modern/contemporary events.*]

Let retrieve [from the introductory part of this study] the following set of propositions – as an entire phrase:

There would be an initial representation about the ‘**objective state**’ of the ‘**primal natural environment**’. ‘**Nature**’ would axiomatically surround us. So, we are ‘inside’ a ‘**historical complex of human co-evolution / co-generation**’. Let us consider as **RS** any of the <evolving humans>.

- Have/has ‘these’/‘this’ [set of propositions] a ‘conceptual link’ to the *Colliniarity_Multilayers* of the ‘**Intentionality (Aboutness)**’ AND ‘**Responsibility**’ and the *Colliniarity_Multilayers* of the ‘**Truthfulness**’ AND ‘**Responsiveness**’ [versus the natural constructs / concepts and the World Wide Web-constructs / concepts] OR ‘otherwise’?

D.2.3 Is the construct “RS as any of the <EVOLVING HUMANS>” a synonym to the concept INTELLIGENCE - or no?

[Let’s be, here and now, with the *concept* of INTELLIGENCE: RS’s **potential-capacity-active reality on solving problems / surviving in a new environment.**]

Has the *concept* INTELLIGENCE a collinearity to the *concept* WISDOM, or otherwise?

OPEN PROBLEM D.3 – The Rational Choice and the Irrational Choice

Does a Rational Subject have Rational Choices and Irrational Choices – or only Rational Choices?

Let retrieve [from the paragraphs *1, *2, *3 of this study] the following subset of the RS’s characteristics:

- [RS14] Nature–Societal groups interactions // *co-evolution / co-generation* of RS’ [objective] *first stage of (Ir)Rational Choice*
- [RS20] Discoveries and Inventions alongside/within/by RS15 / (Re)construction of the Complexity/Simplicity of the Observable World // *co-evolution / co-generation* of RS’ [subjective-objective] *second stage of (Ir)Rational Choice*
- [RS29] (Re)construction of the Complexity/Simplicity of the Observable and Non-Observable World // *co-evolution / co-generation* of RS’ [subjective-objective] *third stage of (Ir)Rational Choice*

- and the ending phrase of the subparagraph *3.1:

The above *dual* referee subparagraphs *1.1; *2.1; *3.1 --- comparing to the *primal* paragraphs *1; *2; *3 --- are mostly centered on the *co-evolution / co-generation* of RS' respective stage of (Ir)Rational Choice.

Considering this above retrieving context:

Is the 'Rational Subject's Rational Choices and Irrational Choices' the most responsible characteristic to the enactment of the **close [but 'sometime' open] inner space GE3?**

So, could the set {RSs} be (re)configured by itself?

Is this (re)configuration a source of the tragic wars; not yet attained ideal 'eternal peace'; ...; all these on a very-narrow-scale of the 'space-time-cause'?

OPEN PROBLEM D.4 – On the cognitive-and-praxis-knot of our (e-)World's "CIRCULARITY", "RHYTHM" and "LABYRINTH".

Does this knot have these three patterns in a 'Continuity' – or in a 'Discontinuity' – as a "LABYRINTH of LABYRINTHS" or otherwise?

OPEN PROBLEM D.5

Is the 'Rational Subject' a *Beautiful, Moral, Valuable, Practical* entity? – AND/OR an *Ugly-and-Beautiful, Amoral-and-Moral, Valuable-and-Non-Valuable, Practical and-Non- Practical* entity?

OPEN PROBLEM D.6 – Does the 'OPEN PROBLEM D.3' overwhelm the advent of the problems of the SPIRITUALITY // CONSCIENCE // CONSCIOUSNESS...

OPEN PROBLEM D.7 – Could the possible solutions to the above OPEN PROBLEMS introduce the construct "RS' Equilibrium - RS' Meta-Equilibrium" within - beyond (our) the problems of the SPIRITUALITY // CONSCIENCE // CONSCIOUSNESS...?

OPEN PROBLEM D.8 – Is 'something' beyond (our) CONSCIOUSNESS?

Is this OPEN PROBLEM D.8 (its possible representation and eventual solvation) tensioned?

Is it tensioned by the embedded data, knowledge and information [new data, acquired knowledge, and revealed information] within the proposed (meta-)system of Our (e-)World:

LEARN TO LIVE AND TO PROGRESS 'TOGETHER' ?

[(meta-)system proposed as a related 'benefit', into the introductory part of this study]

Are the 'new data, acquired knowledge, and revealed information' the results of humankind's sources { ICT; inventions; discoveries} : new data - ICT by proceeding data; acquired knowledge – societal tribulations emerging through inventions; acquired knowledge – individual and societal tribulations emerging through discoveries ?

PART D

Two **NOTES** and **conclusions** [on findings and current state] on *Rational Subject's primal-dual progress of (self)defining*

NOTE 3: Considering this study [four PARTS / 5 (+2) paragraphs] as a still-open creative-frame [implying the (e-)readers], there is the expectancy for cognitive enlargement-contributions – other solutions and (re)presented tensions could (comparatively) step-by-step stand up.

NOTE 4: The two personalities [to whom this study is dedicated:

Dr. Richard L. AMOROSO and **Dr. József Bohdan LEWOC**] could complete and/or reframe, according to their long-term researches, the solutions toward a *definition of the 'Rational Subject'*; so, other versions of this study may follow.

The ortho-sense of the invitations from the above two **NOTES** is mostly expecting the critical and creative analysis of the following findings and state of this version of this study [and expecting other versions of this study / this version as well]:

- The **32 RS' characteristics** are a '*defining balance*' of the triadic **GE1--3** [the three **meta-linguistic** and **meta-logical spaces**] within the respective **7 + 3 elements of the axiomatic context**.

- This (re)presented '*defining balance*' is the procedural cognitive source of the revealed **RS' objective characteristics 1 -- 14**, the **RS' subjective-objective characteristics 15 -- 21**, and the **RS' subjective characteristics 22 -- 32**.

- These **32 characteristics** are traced by *sequential and circular cognitive flows*.

- These *flows* are partaking *three stages of (Ir)Rational Choice*.

- These *flows* are emulating the elicited tension of acknowledgement of *our (e-)World's "CIRCULARITY", "RHYTHM" and "LABYRINTH"*.

- This elicited tension of acknowledgement is depicted within the contents of the **Table KNOWLEDGE versus societal FRAME**, and of the **Graphic-Scheme** sustaining a four step (re)presentation within the **(objective) inner space { 'to BE' X 'to HAVE' }** [*existence X possession*].

- Here and now, these **Table** and **Graphic-Scheme** are (re)presented as expressions of *a complex analytic form*, and respectively *a structural (algebraic) form* embedding the *(natural) linguistic patterns* associable to the construct '*Rational Subject*'.

- These **Table** and **Graphic-Scheme** are cognitive arguments for the **Rational Subject's six desired characteristics and their paradigm of aggregation { A: CAN -- F/G: to HAVE }**.

- These **Table** and **Graphic-Scheme** are elicited forms of last-stage-support (within this version of this study) of *referring statements* towards **SPIRITUALITY / CONSCIENCE / CONSCIOUSNESS...**

- These *referring statements* are **advancing a (local – ‘through this study’) type of comprehension on an {Inquiring Set of Problems on ‘badness and goodness’ – in search of ‘Our Cosmic Consciousness’ / does ‘Cosmic Evil’ exist?} U {The problem of ‘badness and goodness’ – in search of a ‘Universal Consciousness’ / does ‘Universal Evil’ exist?}**.
- There is the *Rational Subject’s primal-dual progress of (self)defining and the complexifying of the paradigm of aggregation.*
- The set of the eight **OPEN PROBLEMS** is a *per se* invitation to e-dialogue.

The above enumerated findings and state of this version of this study may constitute points of ‘pro’ and ‘cons’ debates, points and lines of creative usage in an alternative representing, and then solving, of the contemporary critical problems.

The complexity of our contemporary reflections on our *Consciousness*, and on our *ICT technical and societal progress* are the evident reasons to complete and/or reframe this study by the two above mentioned *personalities*, and by the *(e-)readers* as well.

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